

A Gal 4 2 2 c

# MONVMENT OF MORTALITIE, VPON THE DEATH AND FVNE- RALS, OF THE GRACIOVS PRINCE,

**LODOVICK,**

*he died at 49 years  
9 years he lived in France  
and was buried  
to Westminster Abbey  
Feb 20 1604*  
*in England*  
*1604*  
 Late Duke of { Richmond } Earle of { New-castle, }  
 and { and } and { Darnley, &c. }  
 Lenox: { }  
 Lord of { Torbolton, } Baron of { Settrington, &c. }  
 and { and }  
 Methuen: { }

Knight of the Noble Order of the  
GARTER.

Lord high Admirall and great Chamberlaine of  
SCOTLAND.

Lord high Steward to the Kings most Excellent  
Majesties most Honorable House-hold: Gentleman  
of his Bed-chamber: and one of his

Majesties most Honorable Princes  
Councell for ENGLAND and  
SCOTLAND.

Captaine of an hundred Scots-men at Armes of the  
French Kings Ordinances.

By JAMES CLELAND Doctor in Divinitie  
and Domestick Chaplaine to his  
GRACE.

L O N D O N

Printed by William Stansby for Ralph Roynthwaite.

1624.

MONUMENT  
MORTALITY  
THE DEATH AND



Lord High Steward to the Kings most Excellent  
Majesties King George the Third and Queen  
Charlotte the First  
Presented to the National Museum  
by the Hon. the Secretary of State  
for the Colonies  
and the Hon. the Secretary of State  
for the Home Department  
G. A. C. B.





TO THE IL-  
LUSTRIOUS  
PRINCE,  
ESME,

Duke of Lenox,

Earle of { March, } and { Lord of } AVBIGNY,  
          { Darnley: }       { Terbolton,  
                                  { Melbuen:

Baron of Settrington, &c.

Knight of the Noble Order of the  
GARTER.

Honourable LORD,



Oe here A Monument of  
mans Mortalitie, erected in  
haste, to represent the Death  
and Funerals, of my good  
Lord, your Noble Brother;  
whose heroicke LIFE requires more lea-

A 3 sure

sure to build A MAYSOLE to his Im-  
mortall Memorie. Meane time I offer vnto  
your Grace, these mournfull Spoiles, and fu-  
nerall Trophees, as most proper and due vnto  
you, his Successour and Inberitour; in assu-  
rance you will accept them fauourably, and  
with your gracious aspect, giue them, a speak-  
ing-power, as the Sunnes reflection did on  
the Image of Memnon. The Ghostly vi-  
sage of his Effigie I know, cannot affright  
your Grace, who is ready and prepared at all  
howers for Death; nor (I hope) will the re-  
presentation of it, renew your grieffe, as Io-  
sephs particoloured Coate, caused sorow to  
his father Iacob, and Cæsars shirt to Cal-  
purnia: But that you will looke and behold  
in it as a Mirror to see your Fate, as your  
Fortune; and so esteeme me for euer one of

Your Graces

April 20.  
1624.

Most humbly Deuoted in  
all dutifull obseruance,

JAMES CLELAND.



IN  
IVSTA FVNEBRIA,  
OPTIMI PRINCIPIS,  
LODOVICI,

DUCIS } Richmondia,  
          } &  
          } Lenoxia, &c. }

EPITAPHIUM.

Dum Populum, Procereſq; ſuos IACOBVS in vntum  
Cogit, & Europam terror vbiq; tenet.  
Spes populi, Procerumq; decus LENOXIVS Heros,  
Non expectato funere raptus obit.  
Prò Superi! non hæc mors eſt, ſed Publica clades,  
Quam Rex & Proceres, plebs populuſq; lugent.  
Egregiè factum Funus Mœſtiſſima Coniux  
Produxit; Ciniri gloria magna fuit.





MONVMENTVM  
MORTALE.

In

Obitum Optimi Ducis } RICHMONDIAE  
 &  
 LENOXIAE, &c.  
 B. M. P.



**V**Ides Mortalis quisquis es, hoc te Monumentū  
rogas, se ut aspicias, & Speculum Putes aut  
Sceletum. Viden' formam mutata, glori-  
am marcidam, evanidam Pompam? Tri-  
umphus est Mortis, fari Trophæum, fragilitatis dor-  
namentum. Disce omnia precipiti cursu fluere, lubrico or-  
be versari, raptari, aulare, vaneſcere. Eui, non sum:  
aut quicquid Sum Pulvis, cinis, terra pondus. Parce  
spolium, dum melior pars mei in calum ascendit, unde  
descendit, ubi quiesco, Quis Fuërim, si libido audire  
est, cum Deo, brevis capies. Interim ne mirere quisquis es,  
hoc tanto tamq̃ inopinato euentu, nena curis sui terra hic  
causas inuestiga, non vis, non casus, non ordo eternus  
factorum, Me de medio; sed vnus Ille Omnium rerum  
Moderator sustulit, ut post tot exantillatos labores, in  
perpetuum cum eo vinam, ac conquiescam. Hac monere  
volui, nunc abi, sed bene tu: Deum Verere, Regem  
reuerere, hoc tantum. Vale.



*A Funerall Discourse,*  
V P O N T H E D E.  
P L O R A B L E D E A T H  
O F T H E G R A C I O V S  
P R I N C E,  
L O D O V I C K,

Duke of } *Richmond,*  
          } *and*  
          } *Lenox, &c.*



*L*though *Ioseph* of *Aramathea*, and *Nicodemus* begged of *Pilate* the body of *I E S V S*, and on the day of preparation, wrapt it in a fine cleane linnen cloath, embalmed it with odoriferous spices, buried it, and so gaue him the last dutie of Iewish Ceremonies, & the first of Christian Funerals:

*Iohn 19. 38.*

## The death of the Duke of

nerals : yet *Mary Magdalene*, and the other *Mary*, could not bee satisfied with all that was done by *Ioseph* and *Nicodemus* for their Lord and Master *Christ*, vnlesse in the next day after the Preparation, their poore balme had gone likewise for him. After which imitation of these two *Maries*, I cannot content my selfe with what hath beene done by others hitherto, for my late Lord and Master, the Duke of *Richmond* and *Lenox* (though most sufficiently) except I bring some Sindon of my owne now, and buy some Balme, to bestow vpon *his Grace*. Yesterday you heard how the Lord Keeper most accuratly and affectionatly expressed my Lord Duke his *Heroick life* : to day (with permission) I will represent vnto you and others asfarre off, his *Deplorable Death*, and *Christian Funerall*.

Behold them then both in this *Monument*, as better to be considered by the Eye, then by the Eare; by the Grauers pencill, then by the Writers pen; by silence, then by discourse. In this *Monument* which may giue feare to the Faithfull, amazement to the Prophane, and sorrow to all men.

For on the sixteenth day of Februarie last, in the Kings Palace of *White-Hall*, whiles the Kings Majestie, the Prince, the Peeres, and the Noblemen of the Land, were readie to ride in state vnto the High Parliament of England: Behold, an ancient Statute from the highest Court of Parliament



ment in Heauen, put in Execution vpon this honorable person my Lord Duke of Richmond and Lenox. This Execution was serued vpon him, whiles the people expected a pomp, and whiles I for my part was preparing another *Iacob Triumphant*, or *King Iames Second Triumphs*, in Executing his Statutes and penal Lawes against all Popish Policies, and :: :: Practises, within his Majesties Dominions.

But, oh, the sodaine change, and strange passage of the peoples expectation, and my design; from a glorious *Pompe* on *Horse-backe*, to a mournfull *Hearse* followed afoot; from a *Triumph* to a *Tombe*; from the *Trophées* of ioy, to the *Spoiles* of sorrow; in a moment, all my thoughts turned to a *Monument*. This is euer the miserable condition of man, to mixe sowre with sweet, or else to ioyne them so inseparably together as a concaue superficies with a conuexe.

In that morning all the Court, and Citie of *London* were full of mirth, but about noone all in mourning; then in pleasure and delight, soone after in sorrow and sadnesse. Thus the clearest dayes haue their stormes, the euening is not answerable to the calmnesse of the morning, nor to the cleernesse of the noone-day, but the *Sunne* eclipses, the *Cloudes* overcast, and the *Day* is changed into *Night*, or *darknesse*.

The Statute that was Executed so peremptorily

Heb. 9. 27.

rily vpon this honourable Person was first enacted in the vpper House of Parliament in Heauen, generally against all men; *All men must once die*; and then receiued, and resolved vpon of all in the lower House of Parliament on Earth. Here, *Gods Word, Reason, and Experience*, the three States of our Earthly Parliament, haue ratified and confirmed it, *vna voce*, without appeale.

Gen. 2. 17.

God said expressly, *In that day wherein thou eatest of the tree of knowledge of good and euill, thou shalt die*. Though Satan, a lyar from the beginning, said to the Woman, *Non omnino moriemini*, Yee shall not die at all; and our

Gen. 3. 4.

Ibid. v. 3.

Mother *Eue* minced the matter, with *ne forte moriamini*, lest perchance yee die; yet Gods sentence passed vpon her, and her husband *Adam*, and all their posteritie neuer to be repealed, or reuerfed.

Ibid. v. 19.

Heb. 7. 5.

*Dust thou art, and to dust thou shalt returne againe*. As *Leui* was in the loines of *Abraham* when he payed tithe or tribute, so were wee in the loines of *Adam*, when hee did eate of the forbidden Tree; his disobedience is in vs vnexcusable, the doome and punishment of Death due vnto vs irreuocable, and all of vs, of what estate, age or degree soeuer wee be, are (without some rare and extraordinarie dispensation, as that of *Enoch* and *Elias* was) liable vnto the same. *We must needs Die*, said the wise woman of *Tecoa* to *Dauid*: You a Soueraigne and I a Subiect, you a man and I a woman,

2. Sam. 14. 14.

Wee

Wee must needs die, and are as water spilt on the ground. David confessed so much on his Death-bed, *I must goe the way of all the earth.* Which the Prophet *Jeremie* expoundeth with a three-fold exclamation, or terrible acclamation, *O Earth, Earth, Earth, heare the Word of the Lord.*

1.Reg.2.2.  
Jeremie c.

Wee must haue eares to heare them of men, but our eyes only will heare that of God. Wee vnderstand him in seeing these great and terrible accidents vnawares to vs. *Earth* which comest from *Earth*: *Earth* which art fed with *Earth*: *Earth* which remainest on *Earth*: *Earth* which goes to *Earth*: *Earth* in thy birth, in thy life, and in thy end, behold a Great Man of the *Earth* returnes to *Earth*.

*Emperours, Kings, and Princes*, you are but *dust*, know it; your Crownes and Scepters depend of God, acknowledge it: your bodie is but of clay, thinke and say it, and therefore you must needs breake, and bee dissolued. Say *Prince*, say peasant, say rich, say poore, say all and one, with holy *Iob*. *Corruption thou art my father, rottennesse thou art my mother, Wormes and Vermin yee are my brethren and sisters,* say, graue thou art my bed, sheete thou art my shrine, earth thou art my couer, greene grasse thou art my carpet, say Death demand thy due, for thy seizure is without surrender; and from thy decree there is no appeale. It is not the *Majestic* of the *Prince*, or holinesse of the *Priest*, strength of bodie, feature of face, learning,

Iob 17.14



ning, riches, honour, or any secular regard can pleade against Death, or priuiledge any person from the Graue. *Nereus* the faire, *Thersites* the foule; *Pyrrhius* the Cooke, *Agamemnon* the King, *Absalon* with his beautie, and *Lazarus* with his blaines, must once Die. For *Statutum est, it is appointed all once to Die. Heb. 9. 27.*

Ps. 82. 6.

It is not eminency of Office, or Dignitie can priuiledge thee: for *Dauid* who was a King himselfe, a Prophet, and a man after Gods owne heart, setteth men as high as they may goe, *I haue said yee are Gods (nuncupatiue not substantiue)* and *the children of the most high.* This is mans aduancement. But hee bringeth them as lowe, and hath *But for them, But yee shall Die like men:* and yee Princes, and Great Ones shall fall like others; here is his abasement where the names of *God* and *Man* here shew their great difference. *God* signifies force support, and the foundation of all; but *Man* imbecillitie, infirmitie, and so feeble a thing, as it cannot stand of it selfe: mortall and Diuine are opposite and contraries. *God* who made the World at first of nothing can marre the greatest in a moment: *hee bringeth Potentates to nothing, and maketh the Iudges of the earth as vanitie.*

Isa. 40. 23.

Horat.

It is not the strength or statelinesse of any Place, Palace, or Territorie, Towne-gates, Guardes, or Royall Armies can protect thee from Death. For, *pale Death knocketh with the same*

*some foote at the Palaces of Princes, as well as at the Cottages of Clownes; if it enter not at the gates with full force, it will ascend by the windowes with great feare. And wee see that wise men Die as well as fooles, rich Die as well as poore, Noblemen as well as vulgar or ignoble, in a word, the good and godly men as well as wicked and prophane. For, what man is hee that liueth, and shall not see Death.*

Lastly, as no height of honour or estimation can priuiledge thee, no safety and sweetnesse of place protect thee; so no power or policie can preserue thee from the fatall dart of Death. The King cannot save himselfe by the multitude of his host. Tamberlaine, the terrour of the world, Died with three fits of an Ague, as *Paulus Iouius* writeth. Alexander that famous Monarch, acknowledged in his owne person this humane frailtie, when in the Olympike Games falling in the dust, and perceiuing therein the length of his body, hee confessed with griefe that seuen foote of ground were sufficient to make him a graue. Death onely, (*Mors sola fatetur*) sheweth how bigge mens bodies are.

Wherefore bee our dayes neuer so few, or our yeeres neuer so full; resolute wee must, according to Gods Word, *Wee must all once Die*, wheresoeuer, or what state soeuer wee be, no resisting, God alone can say, *Sum qui sum, I*

am

Ier. 9. 3.

Pf. 89. 47.

Psal. 33. 15.  
Paul. Iouius de  
vit. Tamberl.  
Q. Curc. in vit.  
Alex.

Iuuenal.

Exod. 3. 14.

Plutarch.

*am that I am; and will bee what I haue beene.* Men can say nothing else, but *I am* and *shall not be.* Witnesse this the *Lacedemonians* song of three parts; Wherein the Elders sang, We haue beene strong and are not now; The Youth replied, Wee shall be strong but are not yet; The Middle-aged sang, Wee are now strong but shall not be. What shall I say more? All mankind must needs sing this: *Aut sumus, aut fuimus, aut possumus esse quod hic est:* Wee are, or haue beene, or may soone be; such as this *Our mournfull Obiect.*

Plat. in Tim.  
De Orthodox.  
fidei de longit.  
& breu vite.  
Arist. Physic.

Reason, proueth the same, as *Plato in Timæo,* Every thing that is composed must be dissolued. *Damasceen,* Every thing that is made, is subiect to be mard. *Aristotle* holdeth, that euery bodie composed of contrarie elements, disposed into contrarie humours, must at length haue a naturall date of corruption. Man is thus, who as hee is the King and Master of all things sublunaries, so is hee the most mixed and composed of all creatures. For hee is made of an immortall soule, and corruptible bodie subiect to Death; his soule ascendeth from whence it came, his bodie boweth and bendeth downwards: the bodie is composed of foure contrarie elements, which in him are still at Deadly warres daily: his soule hath a bright, cleare, neate wit, and vnderstanding in it; so hath it a blinde will, and foule affections: the one part of his soule is reasonable, the other part altogether brutish and



and full of sensualitie; so that Man by *Reason* of the Philosophers, *must Die*.

Againe, what saith *Nature*? is there a *generatur*? there must bee a *corrumpitur*; euery *oritur* must haue a *moritur*; is there an *introitus*, there must bee an *inexitus*; euery beginning must haue an ending. Wee receiue a life of *Nature*, to render it; wee enter into a life, to goe out of it. There is not an *intrat* without an *exit* in this life's *Tragedie*; a very *Tragedie* (I say) for the most part, because wee are all borne crying, wee crie dying; wee come in with moane, and goe out with a groane; let life haue leaue to flaunt and braue it a while on the Stage of the world, yet all but a flourish, all is but a flash, Death still playes *Rex*, strikes all the Actors, one after one, with a mortall blow; there may bee a little mirth in the midst, but Death at the last strongly steps vp and grimly comes in with a terrible *Epilogue*, and concludes all, and Death makes an end, so Death in the end is the end of the *Play*; for *wee must all Die*. God and *Nature* are agreed vpon the point, her dutifull submission to his Imperious *Must*, must needes make all men mortall, *all men Die*.

All, both good and bad are *Actors* on this stage of *Mortalitie*, euery one acting a part (as I haue said) some of lesse, some of greater dignitie; and the Play being ended *Exeunt omnes*, euery one goes off the stage, and as Chesse-

Ecclef. 11. 3.

men without difference they are swept from the table of this World, wherein one was a *King*, another a *Queene*, a third a *Bishop* or *Knight* into Earths bagge; onely this distinction being betwixt good and bad, that the good are *Actors* of a *Comedie*; and howsoever they beginne, they end merrily: but the bad, are *Actors* of a *Tragedie*, and howsoever they beginne, or proceed, yet their end miserable, their *Catastrophe* lamentable. And to conclude this point, *as the tree falleth, so it lieth*. On euery mans particular Death, his particular iudgement attendeth, either of the soules eternall blisse in heauen, or euerlasting woe in hell, which all the praises, prayers, and preaching of men, Saints, or Angels cannot reuerse.

A consideration by the miscreant Atheist much contemned, by the temporizing Politician greatly neglected, by the carnall Gospeller slightly regarded by the *Popes* pardon purchasing, and pickpurse-Purgatorie beleeuing Papist corruptly entertained, and by very few of the best Professors so sincerely and seriously thought on and embraced, as it ought to bee. For it is the great fault, not onely of great men, whose greatnesse maketh them too often forgetfull of goodnesse, but euen of vs all, high and lowe, rich and poore, great and small, that wee neuer thinke on Death, or prepare to Die, till wee finde and feele wee can no longer liue. Yea wee so embrace, admire, adore, and dote vpon

yp on this glittering World, and are so loath to leaue the ruinous Tabernacle of our corruptible flesh, that wee are not content or willing to goe to heauen, till wee see there is no remedie, wee can stay no longer on earth: yet *Die must all.*

*Experience*, likewise teacheth vs we must all *Die*, to day our Superiours, to morrow our inferiours, euen now our equals *Die* while wee are liuing: Looke about vs, belowe, within, without, and round about vs, all tell vs wee *must all once Die*. Consider we the things that are about vs, wee shall see the apparell on our backes, made of the wooll of beasts, that are Dead, the silke wee weare, wrought by worms which Died in the worke, the gloues on our hands, the shooes on our feet, the skinnes of Sheepe or Neat, who lost their liues to couer our nakednesse. The meate on our tables, the members of creatures that haue died to maintaine our liues. But what neede haue wee of these demonstrations, and resemblances to conuince vs of our *Mortalitie*? since we haue both a continuall sight of it in others, in our parents, brethren, kinsfolke, neighbours, and acquaintance, which are gone the way of *all flesh* before vs: and also a daily sence of it in our selues by the aches of our bones, heauinesse of our bodies, dimnesse of our eyes, deafnesse of our eares, trembling of our hands, baldnesse of our heads, graynesse of our haires, that very



shortly wee must follow after them. Nay, doe wee not consider that our eyes eutry night Die to sleepe to shew vs in last wee must sleepe in Death: the haire of our heads, the nailes of our fingers calling so often for polling and paring, tell vs that the whole body must shortly be shaued by Death. Our stomacke still digesting our meate, and crauing for more, sheweth vs the insatiable manner of the graue, that hauing eaten and digested our Ancesters, gapeth for vs, and when it hath deuoured vs, will hunger also for our Successours. The wormes take possession of vs, almost as soone as wee doe of life, and haue bespoken vs euen in our cradles, for their fellows that await vs on earth.

<sup>see</sup> Thus Death is alreadie in vs and on vs, wee see it on our faces by wrinkles; wee beare it in our browes, whose furrowes are the emblemes of the Graue; wee put it on our backs in our clothes, and are clad in Death from top to toe; wee cramme it in our mouthes with our meate; wee haue it in our bones; wee carrie the hand-sell of it in our bowels: shew me where Death is not? yet alas, the Deuill doth deafe vs, the World doth so blinde vs, and the sensualitie of the Flesh maketh vs so extremely senselesse, that we neither heare, nor see, nor feelee, what lieth so heauie vpon vs. If wee be young, wee feare not Death at our backes; if sicke, wee feelee not Death treading on our heeles; if old, we looke asquint and see not Death before our eyes:

eyes : such is our dulnesse that neither *Gods Word*, *Reason*, nor *Experience* can teach vs, *We must all once die.*

The first prooffe of those three testimonies on earth, should perswade al those who belecue in God; the second, those who follow the light of Nature; the third, all sort of people. Though we had neither *Reason*, nor *Experience* to tell vs, *We must die*, yet *Gods Word* is sufficient to euince it : though the *Word of God* proued it not, yet *Reason* and *Experience* would force vs to belecue it : though we had neither the one, nor the other, of *Gods Word*, and *Reason*, *Experience* alone were enough to open all mens eyes in the World, good or bad, faithfull or vnfaithfull, wise or fooles, *We must all dye.*

How euident then this *Statute* is you may easily obserue by these three cleere lights of the World, whereof euery one of them apart, or by it selfe is more then sufficient to proue this sentence, *We must all once die.* Whereof the first sheweth vnto the vnderstanding, things that are aboue Nature, and begetteth faith in it : the second, naturall things and about the senses, and giue vnto them knowledge : the third, which is *Experience*, the Mistris of Fooles aswell as of wisemen, sheweth vnto the senses things that are vnder *Reason* and imprint in them a feeling. A man that cannot, nor will not learne by these three Arguments, *We must all once die*, hee is a Pagan among Christians,

Pier. in hiero-  
glyph. lib. 45. pag.  
470.  
Coel. Rhod. lib.  
11. c. 19.  
Laſtant. l. 2. de  
diuin. Inſtit. de  
tribus Parcis.  
Fuſius Euseb. lib.  
6. de prepar.  
Ewang.

Aul. Gell. lib.

ans, a beast among men, a Dead man among the Liuing.

Nay the verie *Heathen* or *Infidels* themselves acknowledge this Lesson by their *Poets*, who painted out vnto them three *Destinies* or *Goddesses*, *Clotho*, *Lachesis*, *Atropos*, and haue fained that at the birth of men, they doe spinne the life of euerie one, and limit their daies, cutting off their course when they please, either in the beginning or in the midst without any hope of returne. Those three are called *Parca* in *Latine*, by an *Antiphrasis*, or contrarie speech, because they spare no person: or else, according to the opinion of *Varro* in *A. Gellius*, from this *Latine* word *Partus*, that is to say, child birth. For as *Fulgentius* saith in his *Mythologick*, *Kλωω*, which signifieth calling forth, is she that bringeth the childe out of the Mothers wombe: whose sudden *Lachesis*, which is lot or hazard receiue the child, and drawes the threed of its Life: as *Atropos* in an instant cutteth the threed of Life without Order, Reason, or Law; which made *Plato* call Death *ἀναισθητος*, inexorable, or inflexible: So that you see by the verie Pagan Poets, our Life is but a bottome of threed, which the three *Destinies* winde in their hands to dispose of our Life freely thus.

*Clotho colum bajulat, Lachesis trahit, Atro-  
pos occat.*

Our



Our daies cannot bee long depending altogether of a little weake vntwisted threed, *tenui pendentia filo*; and are still in running like a round bottome, or a ball.

Ouid.

So the Heathen Authors imagine to themselves a *Phantome* of bare bones without skin or flesh, hauing a *Crowne* on its head, a *Sybh* in one hand, and an *Houre-glasse* in the other; thereby to represent the Empire, Power, and effects of *Death*, ouer all the Vniuerse vnder the Heauen; especially ouer *Kings*, *Princes*, and *Potentates* of the World.

To this *Crowne* of *Death*, appertaines that degrading of persons, whereof Saint *Hierome* speakes to *Eustochium*, *You know not in what time or age Cræsus beganne to obey? At what houre Hecuba, or Darius his Mother?* And this *Ciuill Death* of *seruitude* is harder, and more painfull, then *Naturall Death*; and it may bee applied that the Prophet *John* saw in his Reuelation. *And in those dayes shall men seeke Death, and shall not find it, and shall desire to Die, and Death shall flie from them.* Or the *Crowne*, is to signifie, that *Death Crowneeth* the Dead: as *Haniball* gaue a *Crowne* to the bodie of *Marsellus*, *Cleomenes* to *Lidias*, *Pericles* to *Paralas*, *Augustus* Crowned *Alexanders Monuments*, the *Vrne* of *Demetrius* his *Ashes* was *Crowned*; and when as the Emperor *Adrian* demanded the reason from the Philosopher *Epictetus*, he vnderstood that those *Crownes* did

Hieron. ad  
Eustoch.

Apoc. 9. 6.

Iob 7.1.

did belong to the Dead as Victors ouer Life, which is but a perpetuall Warfare.

Neuer Monument, or Tombe deserued better to bee crowned then this of our *Great and Gracious Prince, Lodouick*, who hath crowned all the actions of his Life with immortall Crownes of glorie and reputation. Though we should giue him as many as they did number in *Ptolomies pompe*, and at *Scillas Funerall*, or as many as *Nero* dedicated to *Iupiter Capitolinus*, like vnto those which *Greece* presented vnto *Berenice* vpon Golden Chariots, yet they should not equall his Merits now after his *Death*.

Isa. 40. 6.

*Deaths Sythe* signifieth, *All flesh is grasse and the beantie and graces hereof is as a flowre*; and so soone as the *Sythe* moweth, or cutteth downe all the grasse in the Medow, it spareth none, nor makes any difference, or inequalitye, but cuts downe all alike. If any thing bee more seemely, more amiable, more goodly, more gracious, more glorious, in man it is but as a flowre, which though it be more faire in shew, and more fragrant in smell then grasse, yet as grasse withereth, so the flowre fadeth: Euen so, the greatest power, pompe, authoritie, estimation, and most illustrious estate of man, is cut downe and decayeth.

The *Houre-glasse* in *Deaths left hand*, sheweth how much of our life is spent, how that remaineth is in a continuall running, and there is no stay of it. How long soeuer mans Life be,  
he

he hath properly but one houre, which thrusts forth his last gaspe is his houre; all the rest is no more his! Whatsoeuer he hath done in his life is considered by this last houre, the iudge of all his other houres, the most difficult of mans Life. He that is Author of the first and disposeth of the last, doth onely know it, foresees and mockes at man who thinks hee is farre from it. Before the last sand of this last houre be runne, he cannot Crowne his felicitie: We must praise safely after dangers, Navigation in the Port, and Victorie in Triumph. Who can commend his Life and hold himselfe so happy, whiles that the time past ministers vnto him matter to lament, and that which is to come, to feare? This *My Lords houre* was feared of all his Friends, Seruants, and Followers, yet not expected of any: Euery man did apprehend it as a change of his condition, but for that they held it to be a farre off, the opinion of the length of time did moderate the apprehension, and the lesse it was foreseene, the more fearefull hath proued.

Our Christian Doctrine and pure Religion, terme those *Fates, Destinies, Phantomes, and Fictions* of the Poets, *A Disposition of Diuine Providence concerning mans Life and Death*. So that neither Comfort nor Blessing, Crosse, nor Curse can come vnto vs, but by Gods Providence and fore-sight: not a haire of our heads can be diminished, nor a cubit cannot be added vn-



to our stature, without the *Providence* of our heavenly Father. It is neither Constellation of Starres, influence of the Celestiall bodies, conjunctions of Planets, nor any such notionall fantasie of an Astrologick braine, that can worke our weale or woe, our Life or Death: but it is *God* that seeth all, and his *Providence* that disposeth. Whose disposition being eternall and innumerable, as being in the Spirit of God, doth not impose any necessitie, and in that she carrieth her effects into things that are humane and created, she is temporall, mutable and contingent. So as man being considered as temporall, he is vnder *Destinie*, but in his principall part, which is immortall, he is not subiect vnlesse hee list. The action of *Destinie*, vpon the matter is necessarie, the effect is not. As the great God, who is the iudge of Life and Death, hath disposed of the life of this *great Duke*, by so fatall and mournfull Death, to the end, al that depend on *Princes*, should know they be the effects of his great Iustice, and that they *put not their trust in Princes: nor in the Sonne of man, in whom there is no helpe*, or else to shew that the World and all her greatnesse are but a shadow, dust, and a puffe of winde.

*Psal. 146. 3.*

Now, seeing we haue beene euery way sufficiently taught, by *Gods Word, Reason and Experience*; by the *Ancient and Prophane Poets*, and *Philosophers*, that there is no sure rest or  
re

residence for vs in this World, and that heere  
 we haue no *continuing Citie*, but liue euery day  
 and houre in such vncertaintie, that the highest,  
 healthiest, holiest, happiest among men, can-  
 not promise to themselves to morrow, let vs  
 esteeme of euery present day, as the day of our  
 Death, and make such a conscience of all our  
 Wayes, Words, and Workes, as if we were  
 presently, to giue an account of our life. Hee  
 that thinketh alwayes of Dying, will bee cir-  
 cumspect in his doing. The Meditation of  
 Death is a Christian mans Philosophie, and  
 rightly vsed may well bee termed *mentis dita-  
 tio*, the enriching of the mind. O let vs there-  
 fore as carefull Christians, be continually exer-  
 cised in this studie; and as cheerefull and faith-  
 full Professors, bee alwayes busied in perfor-  
 ming those righteous, and religious duties,  
 which wee would doe if wee were Dying: and  
 because that Death in all *places* wayteth for vs,  
 let vs expect it euerie houre, suspect it euerie  
 where, and be at all times prepared for it.

Especially at this time, let the dreadfull Spe-  
 ctacle of *Death* before our eyes in this my *Mo-  
 nument*, be as a shrill Trumpet, sounding aloud  
 that message of *Isaiah* to *Ezechiah* in our eares,  
 that it may sinke deepe in our hearts. *See thy  
 house in order, for thou must Dye, and shall not  
 liue.* Dispose of thy temporall affaires, leaue  
 not thy Lands intangled, thy substance inte-  
 sted, to be a cause of variance to thy posteritie.

Isa. 38 1.

make thy Will, doe it in time, whilst thy thoughts are free, thine affections stayed, and thy Reason not distracted with feare, or senses disturbed with paines, so shall thy Testament be *testatio mentis*, a witnesse of thy mind. Whereas on the contrarie, if thou put ouer the disposing of thine estate to that troublesome time of sicknesses, when thine head aketh, hand shaketh, thy tongue faultereth, thine heart fainteth, and euery part is pained, it may iustly bee feared, that neither thy words or writing will so expresse thy meaning, but that thou shalt be easily drawne to make a Will after anothers minde, rather then thine owne.

Psal. 68. 20.

*Death* hath a thousand Diseases to kill vs by, which made the Cabalist *Rabbins* obserue nine hundred and seuen sorts of naturall Deaths vpon this Verse of *Dauid*, *Vnto God the Lord belong the issues of Death*, not counting the infinite number of violent Deaths by which a man may Dye. And to speake apparantly to truth, there is a greater number of Deadly Diseases and sicknesses in a man then there are Bones, Veines, Sinewes, Muscles, Arteries, Tennons, and all the parts of a Mans bodie. Cut vp an Anatomie, and consider euery particular part of mans bodie, and you shall not seeke nor find one ioynt free from the darts of Death. She can kill vs in the Head by an Apoplexie, by a Syncope; in the Eyes by blindnesse, Ophthalmies, and Suffusions; in the Eares



Eares by deafnesse, and runnings; in the Nose by bleeding, in the Mouth by Cankers; in the Tongue by Swelling and Vlcers; in the Throat by Angines and Squinances; in the Stomacke by rawnesse and coldnesse; in the Liuer with obstructions; the Spleene with hardnesse; in the Belly or Bowels, with the Collicke; in the Kidnies with grauell; in the heart with beatings or pantings; in the Sides with Pleurifies; in the Hands, in the Feet and Toes, with the Gout, Knots, and Crampes. To conclude our whole Bodie, and Members are seized on by these ordinary Diseases, and such.

Besides a sudden *Death* may seize on you: you may *Dye in sleeping*, or in *sounding*, or *fainting* as we see daily infinite Examples. A man may be murdered in the field as *Abell* was: a man may fall backward sitting quietly in his Chaire, and breake his necke, as *Ely* did: or Die in the Temple as *Senacherib*: or at the Altar as *Ioab*. While *Iobs* Sonnes were feasting, the house fell vpon them: While the scoffing Boyes were mocking of Gods Prophet, *Beares came from the Wildernesse and deuoured them*: When *Corab* and his company were contending, the Earth opened and swallowed them. In a word, all our Life is but a Consumption vnto Death; sorrowes of minde, and sicknesses of the bodie, are but the Harbengers of the graue. Search the Gospell you shall finde one blind, another deafe, the third lame: One

Gen. 4.8.

1. Sam. 4. 48.

Isa. 37. 37.

1. Reg. 2. 34.

2. Reg. 2.

Num. 16. 31.

Luke 16.24.

*Lazar lying at Dines gate, another at the Poole of Bethesda; a third at the beautifull gate of the Temple: you shall find, heere a Leper crying, there a woman with an Issue of Bloud adoring. Here the house vntiled by the sick of the Palsie: there the Graues haunted by men possessed of Deuils. We cannot (saith Saint Augustine) tell what to call our life; whether a Dying life, or a li-ving Death, when enery day our houses of clay doe crumble to corruption.*

Set therefore thine house in order now, that thy soule bee not wearied, when thou art at Deaths doore, or on thy Death-bed, with secular affaires. Yea, set thine heart in order also, and forth-with dispose of thy soule to cast vp her reckonings; turne thy selfe as *Ezekiah* did to the Wall, that is, from the World to God. Consider what thou hast beene, examine thy selfe what thou art, premeditate what thou shalt be. Thinke on thy naked Natiuitie, and blush for shame; sigh for griefe on Deaths approaching tyrannie, and tremble for feare, or rather that thou mayest bee freed from feare, griefe, and shame: *Weepe as Ezekiah did, bewayle thy sinnes past, keepe a narrow watch ouer thine heart for the time to come. Sow in teares that thou mayst reape in ioy.*

2. Reg. 20 3.  
Psal. 126.

Lastly, (not to leaue so good a patterne in any point vnfollowed, which, no doubt, was practized by this our *Prince*) pray too, as *Ezekiah* did, though thou canst not in the same  
man

manner. *Lord remember how I haue walked before thee in synceritie and truth;* yet to the same effect, for mercie, as *Dauid* did. *Lord, remember not the sinnes of my youth.* And as *Saint Ambrose* did. *Lord,* forgiue mee my faults heere where I haue sinned, for else-where I cannot be releued, except I haue my pardon heere, it is in vaine to expect the restfull comfort of forgiuenesse hereafter. *Now is the acceptable time,* as *Saint Paul* speaketh, now is the day of saluation. This World is for thy Repentance, the other for thy recompence. *Hic locus luctæ, ille coronæ. Hoc cunæorum tempus est, illud coronarum,* as *Saint Chrysostome* saith. This is the time and place of *combatting*, that of *crowning*, this of *working*, that of *rewarding*, this for thy patience, that for thy comfort. Happie, and thrice happie are they which are thus religiously exercised, and Christianly affected.

HAPPY then by the judgement of Charitie, is *My Gracious Lord Duke* (as the iudgement of certaintie, the *Lord* of all, alone knoweth his) who in a comfortable Christian manner was thus resolved, and in the time of his short sicknesse vnto his Death, piously deuoted. As *King Ezekiah* beeing summoned by sicknesse, and the Prophets short Sermon to prepare for his Death, *turned presently to the wall, prayed, and wept;* so did this *Prince*, feeling his frailtie, immediately turned to the wall, prayed and wept for his former sinnes. But  
alas!

*Psal. 25. 7.*

*Amb. in Psal. 38.*

*2. Cor. 6. 2.*

*Chrys. in Heb. 6.  
2. Hom. 4.*



alas ! Herein differed that *King* from this *Prince*, that *God* added vnto the dayes of *Ezekiah* fifteene yeeres, but he shortned the dayes of *Prince Lodouick* in that same houre. Then hee Dyed in his *Bed* without any further delay, and *slept in the Lord with his Fathers*.

*O Kings, Princes, and Great men*, who all your life long run after the dreames and sleepe of the *World*, whose thoughts are wholly anchored vpon the *Earth*, and your hopes haue no further extent then the *Earth*, in picture of this *Death*, behold that the vanitie of your greatnesse and ambition, (things so vaine and fraile, as when they seeme to glister, and twinkle like *Diamonds*) they vanish from our sight, and breake themselues in pieces like glasse. Your *Spirits* being touched with this *Death* as with an *Adamant*, should without ceasing turne towards the firme and fixed *Pole* of that truth, That whatsoeuer is vnder *Heauen* is nothing but vanitie, and that the *World* passeth away with his pride and pompe.

*Eccle 7.2.*

And *O yee Gentlemen and Commons*, come see this picture of *Death*, knowing of wise *King Salomon*, *It is better to goe to the house of mourning, then to go to the house of feasting: For that is the end of all men, and the living will lay it to his heart.* Lay it to your heart then if you be liuing, and not stupid, senslesse and dead in your minde. Gaze not onely vpon it with your eyes, as little children doe vpon their painted  
Booke,

Booke, not learning their Lesson, nor to your cares onely to heare of Death, nor to your tongues onely to talke of it, but lay it to your hearts, ruminare, remember, and meditate vpon Death day and night. For if yee looke vpon Death onely with your eyes, heare of it, enquire after it, and take hold of it onely with your hand, and the heart be farre from it, then it cannot auayle or profit you. The eye without the heart is a deceiuing eye, the eare without the heart is vnprofitable, the tongue without the heart is a flattering tongue, the hand without the heart is a false hand, and God will confound all the rest of the bodie without the heart. Sonne giue me thy heart.

Consider the great God, who is the iudge of life and death, hath disposed of the life of this *Prince* by so sudden a *Death*, to the end Great *Britaine* should know that this must be the end of all men: and as a man Dieth in the fauour of God, so without changing or recalling hee remayneth. Death being to the wicked the Deuils Seriant to arrest them, and carry them without baile, vnto a Prison of vtter darknesse; which to the godly is the Lords Gentleman Vsher, to conduct them to a Palace of euerlasting happinesse; yea Death being to the one, as Satans Cart to carry them presently to execution in Hell, which to the other is as *Elias* his *serie Chariot* to mount them vp to Heauen.

2.Kings 2.12.

Againe, as *Death* is certaine, so the forme is vncertaine, wee see round figures fall otherwise then *Cylinders* or *Triangles*, life ends not all after one manner, the fruits of one tree fall not all at one instant, some are gathered before they bee ripe, others fall of themselues; some are snatcht away, some pulled gently, and the violence of the winde and haile beate them downe indifferently. *My Lord Duke* as hee liued so hee *Died*, meekely, patiently, like a Lambe; and so soone as hee felt his *paine of the head* increase, and more then heretofore, he turned his eyes towards heauen, and carried his thoughts whether his extreme grieve did conduct him. Affliction makes men forget the World, when they must thinke of Heauen, and it is the liuerie of the seruants of God.

Hee prayed vnto God in his *Bed*, beleeuing assuredly, hee who is in all places where hee is called on, *God* in the *Crib*, *God* on the *Crosse*, *God* in the *Graue*, and *God* euery where, Who heares *Jeremie* in the mire, *Daniel* in the Den, who makes a Palace of a Stable, of a *Calvary* a *Paradise*, makes of this *Bed* an *Arke of propitiation*, and sent his Angels thither to assist this soule and bring it vnto him. Hee receiues this generous, gracious, gentle, courteous and meeke Soule, which neuer refused his grace to any one that sought it. That great and vnspeakable mercy of God fortifie vs in this beleefe, and the same truth which recommends mercy  
vnto



vnto men; for that *God* is all mercy, and will rather cease to bee *God*, then to bee mercifull, who promiset<sup>h</sup> mercy to those which shall be mercifull.

*God* (it's true) might haue suffered this *Prince* to haue Died otherwise then *suddenly*, but his mercy had not beene so apparent in in any other kinde of Death, this being the sweetest and easiest Death, seeing it takes feare and apprehension from Death, which is *omnium terribilissimum*, most troublesome. Hee calls these terrible and sudden Death to the absolute power of his bountie, whereas man hath scarce the time to contribute a thought or a sigh. And this *Prince* himselfe would not end his life otherwise then suddenly, thinking it vnworthie of a great courage to languish betwixt a desire of life, and the feare of Death, and to quit for the interest of his abode, sometimes the vse of a member, halfe Eyes sight, and all his hearing, and to submit himselfe to the discretion of paine and old age.

It is true; a *sudden Death*, is terrible and fearefull to those that are taken vnawares, but is not so to those which attend it alwaies constantly, and who did watch, sleepe, walke, and eate often with those cogitations, made Christianlike discourses, & said so often, that it was not sufficient to know the graces of *God*, but they must acknowledge them, might well bee taken, but he could not be surprized by Death.

His desire (you see) was not like vnto ours ; for wee would haue wisht to haue seene him send vp his soule quietly to the place of his beginning after a long continuance of yeeres, and that the *gracious Duchesse his Lady* had taken her last leaue of him ; that he had giuen Legacies, and tokens to his friends and fauourites ; finally appointed recompences for his old and faithfull seruants, but God thinke vs not worthie of those fauours and kindnesse of our *Lord and Master*.

Wherefore should wee rather lament for our selues then for him ; and let vs say of him as *Rome* did of *Titus*, *Hee is gone for his owne good, and for our afflictions* : Death which hath raised him to immortall felicities, doth plunge vs into a gulfe of miseries. Wee lament iustly for our selues, who see our hopes Dead, and our miseries liuing, Death hath strooke but one, and hath slaine many. The felicitie which hee enioyes doth not ease the affliction which doth torment vs ; the contents which he finds in heauen, takes not from vs the feeling of those griefes which his absence hath left vs vpon the earth. If Death after this blowe should haue broken his bowe, despairing euer to make the like shot, that would not cure the wound which his arrow hath made. But if there be any thing in this world able to mollifie our griefe, it is, that diuers nations, and many people haue sorrowed for that which wee lament. The afflicted

sted receiue some ease when as euery man beares a share of their affliction.

Alas! when the *Doctour of Physike*, and the *Groome* of his Bed-chamber, drew the Courtaine, and found him cold Dead, without breath or motion, hauing one hand lifted towards heauen, and the other as is written of *Iulius Caesar*, when he was murdered in the Senate, *collecta manibus toga honestè cadere studuit*, spread his gowne ouer himselfe; so this *Comely Lord*, desiring to Die decently in his *Bed*, (as he carried himselfe in all his actions of his life) hee pulled vp the vpper sheet close about his necke, and so quietly gaue vp the Ghost, not so much as giuing one groane. Then alas! all their rubbing with hot clothes was in vaine, and to no purpose: when Death seizes one; all the *Aurum potabile* in the world cannot auaille; nor will the *Bezar stones* helpe against the heart-beatings, nor the confection of *Alchermes* against the dissentories, nor the feet of *Elan* against the crampes and contractions of the sinewes. No more then *Aristotles* arguments, *Platoes* interrogations, *Gorgias* his sophismes, *Demosthenes* eloquence, *Tullies* oratorie, *S. Thomas* his fundaments, *Scotus* his subtilties, *Durandus* his sentences; nor *Hectors* courage, *Achilles* his valour, *Samsons* strength, *Craesus* his riches, *Cesars* fortune, can preuaile against Death.

What pen or pencill can represent vnto you

Sueton. in vita  
Cæs.



the iust outcries of my *Ladie Duchesse*, all the house ouer? outcries (I confesse) so iustly and deseruingly, that they may approue rather their continuance, then condemne their extremitie. How she casts herselfe vpon the ground, teared her faire haire from her head, beating her breast, blubbering or disfiguring her face, and renting her clothes from her backe, I am not able to expresse; nor yet could learned *Halicarnassens*, who painted out the transported Ladies of *Rome* for their husbands Death, paint out this *our Ladies* grieve and sorrow.

Or how should I, or any other figure vnto you, how the *Kings Maiestie*, was amazed at the first dolefull newes, *My Lord Duke is Dead*, and euer since hath missed him. Surely *Timanthes* himselfe, that inimitable painter of Mourning, if he were aliue, and would vndertake this picture of the *Kings* grieve, he should faile in his art and skill, other wise then with a vaile before *Agamemnons* face. *Royaltie* nor *Philosophie* cannot free, nor priuiledge him from the first motions, and sudden passions of the minde.

Nor yet can I tell you how the *Prince his Highnesse*, and the whole *Court* tooke these sorrowfull newes of my *Lord his Death*; other wise then by silence, and by all mens teares. Discourses are to no end, neither to augment the grieve of the losse, nor to aduance the greatness of the glorie of this *Prince Lodovick*;  
for

for the one is infinite, and the other is scene in his Apogea. But teares shew that hee which was lamented of euery man was necessarie for all. Teares are better vnderstood then words, it is more easie to weepe for this *Prince*, then to speake of his *Princely vertues*.

*France*, hath sorrowed for this *Duke* and *Prince*, like vnto a Mother who being a Widow and Old hath lost her owne sonne, and as a Campe or an Armie of men hath lost their *Captaine* and *Commander*. For he was borne in *France*, (where his wofull *Mother* yet liueth) and bred there vntill the ninth yeere of his age; and now Died their *Captaine* of an hundred men at Armes in *Scotland*, of the *French Kings Ordinances*.

Then was he in his ninth yeere brought into *Scotland*, which now lament and grieue for his Death, as it was delighted for twenty yeers together with his life there. As also hee is vniuersally lamented of euery one here in *England*, where he liued these twentie last yeeres of his life in all honor and loue, and now is *Dead* and *Buried* with great griefe and sorrow.

*Ireland* likewise sorrow for his Death, and hang vp their Harpes from the touching or trembling of their strings to any pleasant sound. So that his Funerall needed not any hired teares, nor borrowed weepers, called in Latine *Praefica*, and in Hebrew *Mekonenoth*, as it is written in the ninth chapter of *Ieremie*, Euery  
one

one did afford them with abundance, those which had not their eyes full of teares, had their hearts voide of pite and commiseration. Teares which constancy and grauitie held in, that they might not appeare were no lesse bitter then those which common griefe did cast forth to be seene. If any one had strength to resist teares, it was wanting to fight with sorrow.

To tell now what the lamentation of *London* was, it is impossible and incredible; the people sighed and lamented one to another so: nor can I tell you how the poore people of the Countrie, euen such as neuer saw him, were sorrie for his Death, because they heard of his goodnesse. Nor yet needed he those Lawes of other nations appointed to weepe at the Death of their Princes and Great men. As the *Egyptians* in *Diodorus* Historie, wept threescore and twelue dayes for the Death of their King, and we did now for our Prince *Leuovick*, before his *Funerall*, and will many more hereafter. So did the *Spartians* or *Lacedemonians* mourne for their Kings Death some certaine dayes, as *Herodotus* writes. Such was the cruell policie of great *Herodes*, to cause the chiefe Councellours of the Kingdome to bee murdered at his Death, that there might some seates bee shed then; liking belike that which *Medea* said in the *Tragedie*, *Mors optima est, perire lachrymosum suis*, it is to bee wished to bee wept for: euery man wept and lamented willingly

*Diodor. lib. 20. 2.*

*Herodot. lib. 6.  
Ioseph. Antiq.  
lib. 17. c. 3.*

*Seneca de Med.*



lingly his Death, and their teares which flowed in so great abundance, haue no other spring then the incredible bountie, goodnes, & gentlenesse. Neuer people sorrowed for them that were haughtie or difficult, who haue alwaies pride in their fore-head, choler in their eyes, seruitude is not lesse intolerable vnto them then Death: People flee from those *Princes* which neuer goe out of their chambers or Palaces, but like Lions out of their Dennes or Cages, to feare some, or to hurt others. Wee should neuer grieve for a seuerer, cruel and inhumane Prince; our teares should but be fained & forced; but for so good and milde a *Prince*, so louing to his seruants and followers, so much beloued of all, and so respected of strangers, the sorrow can neither be expressed nor limited.

Let vs, vs aboue all others (*Collegues*, and *Fellow-seruants*, of one *Lord* and *Master*) weepe, weepe and lament still for the Death of our Lord: and if any man aske, or obiekt vnto vs, why lament wee for which wee cannot remedie, answere with wise *Solon* in *Laertius*, weelament because our teares auaille vs not. It auailles not, to tell vs that weelament him, not as Dead but as absent, to represent vnto vs, that wee haue not lost him, but that we expect him: wee finde occasions daily which make vs remember our losse, and the assurance of his returne cannot moderate the great grieve of his Departure.

Psal. 38. 10.

For my part, I cannot but grieue and lament  
 so long as I liue, in remembring his loue, fa-  
 uour, and liberalitie towards mee himselfe;  
 and how by his meanes to the *Kings Maiestie*,  
 and to *my Lord of Canterburie his Grace*; hee  
 hath freed me from the necessitie of the world.  
 Euen now, *my heart panteth, my strength faileth*  
*mee: as for the light of mine eyes, it is also*  
*gone from me,* and cannot but weepe  
 and lament, nor can I proceed  
 any further for the pre-  
 sent, nor bid you  
 fare-well.

Alas!

THE

THE  
POMPOVS FVNE-  
RALS, OF THE GRA-  
CIOVS PRINCE,  
LODOVICK,

Duke of } Richmond,  
and  
Lenox, &c.

**B**Vt I would not haue you to  
be ignorant, Brethren, con-  
cerning them which are a-  
 sleepe, that yee sorrow not,  
euen as others which haue no  
hope. Wee should hope  
and knowe, that wee shall  
not for euer sleepe in the  
grauē, but wee shall liue with Christ. Many  
that sleepe in the Dust, shall awake and rise againe,  
some to everlasting life, some to shame and perpe-  
tuall contempt. Maueell not at this (said our  
Saviour Christ, himselfe) for the houre shall come,

1. Theſſ. 4. 13.

Dan. 12. 3.

Iohn 5. 28.



## The Funerall of the Duke of

*in which all that are in the granes, shall heare his voice, and they shall come forth that haue done good vnto the resurrection of life, but they that haue done euill, vnto the resurrection of condemnation.*

Of which wee may learne there is as great a difference betweene the *Burying* of *Christians*, and that of *Infidels*, as there is a distance betweene the death of the Iust, and that of the Wicked, betweene the decease of those that are predestinated, and the excesse of the reprobates. These die euen whiles they are aliue; the others liue, euen when they are dead: those depart hence with despaire; the others passe with hope: these die bodily to die immortally; the others die temporally to liue eternally: these suffer to augment their paines; the others rest to rise in glory.

Hence also wee may obserue the difference of the name, which the *Christians* haue giuen to their *Burying* place, from all others. As the *Jewes* and *Romanes* being more ciuill then the rest of the world did not *Burne* their *Bodies*, but *Embalmed* them, and *Buried* them without the walls of Townes and Cities, in places which they called *Tumbar*, *Sepulchra*, *Speluncas*, according to the name of place, *Dannes*, *Tombes*, *Sepulchres*, and such: and since hauing receiued the gift of faith, and hope of immortalitye, they name them *Cemiteria*, *Churchyards*. This name of *Cemiteria*, comes from the

*Epiphanius heres.*  
30. *Abducunt*  
*miserum ado-*  
*lescentem, post*  
*occasum Solis in*  
*propinquas tum-*  
*bas: sepulchra,*  
*autem sic appel-*  
*lantur, spelunca*  
*videlicet in pe-*  
*tris effosae ac*  
*construuntur.*  
Gen. 25. 9.  
Mark. 5. 2, 14.  
Luke 7. 12.  
Ioh. 19. 41.

the Greeke word *καμίνω*, and is interpreted in our language a *Dortor* or *Sleeping-place*, grounded out of *Christs* owne words in *S. Iohn*, where speaking of *Lazarus*, he sayth, *Our friend Lazarus sleepeth, but I goe that I may awake him out of sleepe*, though hee addeth immediatly, *Lazarus is dead*. And in *Saint Matthew* speaking of the daughter of *Iairus*, *Prince of the Synagogue*, *the maide is not dead but sleepeth*, *S. Paul* also to the *Corinthians* vseth the same terme, *and many sleepe*.

Iohn 11.11.

vers. 13.

Math. 9.24.

1. Cor. 11.30.

All this to shew vnto you, that this *Prince Lodovick*, *Duke of Richmond and Lenox*, is not Dead but *Asleepe*, and that we should not awake, or disturbe him with our immoderate cryes, cares and weeping; but that *Nature* haning shewed her dutie in teares, *Reason* now should declare her pietie in performing our dutifull *Exequies* of his *Buriall*. For this dutie, hath euer beene commended and commanded in all ages, of all nations, as well of *Greekes*, *Romans*, and *Barbarians*, as of the ancient *Jewes*, and *Christians*, and that with all *Pompe* and *Ceremonie*, therefore not to bee neglected of vs at this occasion.

To proue this, wee will beginne at the *Heathens*, who shew themselves superstitious, in *Burying* their Dead with great *Ceremonies*. As amongst them, euen those who were esteemed the most barbarous, vnciuill, and inhumane people; the *Panobiens* were very respectfull

*Stob. serm. de  
Sepult. 122.*

*Alex. ab Alex.*

*l. 3. c. 2.*

*Herod. in Mel-*

*pom. Val. Max.*

*l. 5. c. 4.*

*Diodor. Sicul.*

*lib 2. c. 1.*

*Cæ. Rhodig. lib.*

*17. c. 20.*

*Diod. Sic. l. 2. c. 5.*

*Herod. lib. 2.*

*Plutarch. in aff.*

*de Isid. & O fir.*

in *Burying* their Dead *honourably*, placing them in the *Temples* of their *Gods*. So were the *Scythians* as appeared by their resolved answer to *Darius*, King of the *Persians*, that they would not stand out much against him, for their *Cities*, *Townes*, *Lands*, and *Possessions*, but if euer he should inuade the *Sepulchres*, and *Monuments* of their *Fathers*, then he should know what the *Scythians* could doe.

Other Nations of them, which seemed more ciuill in their carriage, were more curious in there *Ceremonies* of *Buriall*; as especially the *Egyptians* aboue all others, in their embalming, and with sweet Spices in preserving the Dead bodies from corruption, as also in building rich and sumptuous *Tombes*, which they esteeme of more then their best and honourablest Houses and Palaces; in mocking the *Greekes*, and other Nations, for building Houses with great charges and expenses, wherein they cannot dwell but a short time; and yet they regarded not the *Tombes*, and *Monuments* of *Buriall*, wherein they are to rest along time. For this cause were their *Embalmers* in great reuerence, and in no lesse regard then their *Sacrificators*, dwelling with them in the *Temples* of their *Gods*. And wereade in *Herodotus*, it was not lawfull for them, to permit any man to be buried in wooll, more then to weare clothes of wooll in their *Temples*, but all must bee made of Linnen cloth.

The



The ancient *Greekes* and *Romanes* were euer most curious and carefull in celebrating the Solemnitie of their *Funerals*, witnesse *Plato*, *Aristotle*, *Plutarch*, *Tully*, and many other *Heathen Authors*, *Poets*, and *Philosophers*.

*Plato* the best of the *Philosophers* prescribed a perfect Rule and gouernment, in obseruing the *Ceremonies of Burials*: so did *Aristotle* his Disciple in his *Ethicks*; and *Tullius* in his *Topicks*; especially *Seruius* in his *Commentaries* vpon *Virgill*, commends these *Ceremonies of Funerals*, and *Plutarch* in all his *Workes*, at all occasions, declareth how *Honourable Funerals* are.

*Euripides* amongst the *Greeke Poets*, saith that *Buriall is the commandement*, and *old Law of the Gods*; and to deprive men of *Buriall*, is to contemne the *Gods* aboue and below. And *Sophocles* saith, to defraud men of their *Religious Ceremonies of Funerals*, is to violate and transgresse the *Lawes of the Gods*.

Naturally the condition of man requireth, that as it is appointed for all men once to dye; so eue-ry man wisheth and requireth that this piety, humanitie and compassion bee shewen vpon him, in suffering their dead bodies to be buried decently and honestly. And of this same natu-  
rall inclination proceedeth this great desire, which they shew to haue of *Burying* their bo-  
dies, ifearing lest after their death some dishonor  
or incōuenience should be happen it. Such was  
the

*Plat. in Phad &  
Cratil. Menox.  
& lib. 4. de l'g.  
Arist. l. de vniu.  
& Problem. sect.  
29. q. 9.*

*Cic. in Top.  
Seru. in En. 6.  
Plutarch in vitis  
Thesi, & The-  
mist. aboue all  
in Numa.*

*Eurip. in Hecub.  
Atl. 2.  
Sophocl. in  
Aiac. & Antig.*

*Suet.in Nerone.**Tacit.lib.17.**Hom. Iliad.**Idem ibidem.**Eccleſ. 7. 33.**Cap. 38. 16.**Eccleſ. 6. 3.*

the ſelfe-loue of that cruell *Nero* towards his bodie, when hee ſaid ſurely he muſt Die, moſt inſtantly intreating that his head might not bee giuen to his Enemies. *Tacitus* reports of the like of the *Emperor Otho*, praying that they cut not off his head, after his death, and expoſe it to the mockerie of his Souldiers. Many yeeres before that, *Homer* bringeth *Hector* vanquiſhed by *Achilles*, inſtantly requiring, that his body be not made a prey to the Dogges, but that it may bee ransomed, or redeemed, at what price he would: the ſame motion or the like, *Ajax* made to *Iupiter*.

Gods people both in the *Old* and *New Teſtament* euer religiously obſerued theſe Ceremonies and Solemnities of Buriall, relying vpon their *Reſurrection*, and that one day they ſhould liue againe, and that eternally. Yea Gods Word commands, and commendeth Buriall in expreſſe tearmes and praſtiſe. As in *Eccleſiaſticus* is ſaid, from the Dead reſtraine it not, that is to ſay, from the Funerall Solemnitie, according to his eſtate. And ſoone after he ſaith, My ſonne powre forth teares ouer the dead, and begin to mourne, as if thou haſdeſt ſuffered great harme thy ſelfe, and then couer his Bodie, &c. Gods owne holy Spirit pronounces abſolutely, it is better to bee an vntimely fruit then not to bee Buried. For Praſtiſe, loe to all the ancient Patriarchs in the *Old Teſtament*, and yee ſhall find them very diligent in theſe Ceremonies of Funerals: as *Abraham*,  
*Iſaac*,

*Isaac, Iacob, Ioseph, David, Tobie, and others.*

In the *New Testament*, when *Saint Iohn* saith, our *Sauour Christ* was *Buried* as the manner of the *Iewes* is, he signifieth sufficiently, that *Buri- all* was one of the *Ceremonies* of the *Law*. *Ie- sus* was *Buried* honourably, and that by honou- rable men, his owne *Disciples*; first to cunice his owne *innocencie*, and to cunice the *Iewes* of their *iniquity*; seeing no criminal con- demned person could be *Buried*, according to their owne *Lawes*: secondly it appeareth eui- dently by *Ioseph* and *Nicodemus* his preparation on the day of preparation, that *Buri- all* was highly esteemed amongst the *Iewes*; in regard on that day that they might not prouide any other thing: Thirdly, hence may be collected, that it is lawfull for *Christians* to *Burie* their *Dead* on the *Sabbath* day, seeing the *Iewes* permit- ted it on their *Sabbath*: Fourthly, that the *Bu- ri- all* of *Iesus* was the end of *Iewish Ceremonies in Funerals*, and the beginning of our *Chri- stian Exequies*; because he would not be *Buried* by the superstitious *Iewes*, but by his owne *Disciples*, who were become *Christians*: Last- ly to shew, the *Burying-place* of *Heretickes* and *Schismaticks*; of *Orthodoxalls*, or of *Protestants*, should not bee common, more then you may obserue there was one common place after the *Buri- all* of *Christ*, with the *Iewes* and *Christians*. For *Christ* at his *Death*, did rent the *veile* of their two *Religions*, as hee did of the *Temple*,

G

and

Gen. 23. & 49.

& 50.

2. Reg. 2.

Tob. 14.

Iohn 19. 40.

Luke 23. 53.

Chrysost. Hom.

84 in 19. chap.

Io. 12.

Chrysost. Hom. 4.

in cap. 2. ad

Hebr.

John 19. 37.

Mat. 27. 51.



and appointed *Funerall Ceremonies* for his people, far different from the *Jewish Superstitions* in *Buriall*.

Acts 8.2.

Verf. 38.

Dionys. de Hist.  
rar. Ecclesiast. l. 7  
Hieron. Epist. 25.  
ad Paulam.

In consequence of which Doctrine, Saint Luke markes expressely, that *Steuens* being stoned, then certaine men fearing God, carried him among them to be buried: by those of his owne profession and Religion, not by *Iewes*, or of his contrarie part, nor yet amongst them. So the *Eunuch*, who was baptized by *Philip*, in this same Chapter, is said to haue beene honourably Buried, as Saint *Steuens* was apparently, in that they made *Magnum Planctum*, that is to say, a *Magnificent Funerall* for him, as Saint *Hierome* interpretes it.

Chrysost. Hom 4.  
in c. 2. ad Hebr.

Laetant. lib. 6.  
Diuin. Institut.  
cap. 12.  
Aug. l. 1. de ciuit.  
Dei cap. 13.

It is a *Christian duty* then, to *Bury the Dead*, and that *Honourably* and *Magnificently*, according to the meanes, honour, ranke, and qualitie of the partie defunct; howsoever, to *Burie* him decently, and with an honest conuoy. Saint *Chrysostome* renders three Reasons why we should religiously *Burie* the *Dead*, and make *Funerals*. One is to witnesse our reciprocall loue and charitie one towards another: another is to shew our assured hope of *Resurrection* in others: thirdly, to be a lesson for our owne instruction, that as others Die, so shall we. *Laetantius* ioynes the fourth, because it is not fit that the Image of *God* should be exposed to beasts, or rauenous fowles. Saint *Augustine* addeth the fifth, shewing our bodies are the

*Tabernacle of the holy spirit*; and it were too great an absurditie, or foule fault to preserve carefully the Pictures, Apparell, Jewels, and Armour of our Predecessours, and neglect their bodies, and bones, and their essentiall *Spoiles of Death*. Therefore wee accompany the Dead to the Graue with a holy meditation of Death common to all, but to the faithfull a passage to a better life; comforting our selves, through assurance, of their happinesse that are gone before vs, and that we shall follow soone after them: euerie man giuing thanks vnto God for the euent of their victories, according to this saying of *Isaiah*. *The Iust are entred into peace, they rest in their Beds, each one walking in his uprightnesse.*

Hence also is to bee obserued, that these *Pompes, Rites, Ceremonies, and honourable Funerals in Burying the Dead*, are called *Iusta* in Latine; hauing nothing more frequent, among the ancient Authors, to signifie their actions, then those Phrases of speech, *Iusta facere*; *Iusta soluere*, *Iusta peragere*; holding these duties for a principall part of *Iustice Distributiuæ*. For although the Dead feele nothing in themselves whatsoeuer honour or dishonour, right or iniurie is done vnto them; yet the Dead, (as *Pindarus* writes) haue a right, which is due vnto them by their Parents, and Friends, euen in their *Funerals and Buriall*.

True, one of the punishments whereby God

*Isa. 57. 2.*

*Pind. Olymp.  
Ode 8. antistr.  
vlt.*

Ier. 22. 19.

Ioseph. Antiquit.  
Iudaic. l. 16. c. 11

Acts 3.

Ulpian. l. 1. D. de  
Sepulchro viola-  
to.  
Can infames 6.  
q. 1.Tullius lib. 2.  
de Legibus.

Idem ibidem.

Virg. Aen. 11.

threatens the wicked, is that they shall be de-  
prived of Buriall: and to Iachim the King of  
Israel, it was fore-told that he should be buried  
as an Ass, even drawne and cast forth without the  
gates of Israel; and to Iesabell that she should  
bee Buried in the bellies of dogges. And Iose-  
phus in the *Antiquities* records, that the House  
of Herodes went to wracke and decay so soone  
as he violated Dauids sumptuous Tombe, or Se-  
pulchre, which continued twelue hundred yeers,  
in honour after it was built. Both the *Ciuill*  
and *Canon Lawes*, haue enacted *Penall Lawes* a-  
gainst the transgressors in violating the *Monu-  
ments*, and *Burying places* of the Dead; which  
the *Ciuilian* compare to the crime of Sacri-  
ledge, and condemnes them by the Law of *Iu-  
lia de vi publica*, to be marked of infamie, or to  
bee put to death, or to bee sent into perpetuall  
banishment, or condemned to the Mint, or Gal-  
leyes. And the *Roman Oratour* in his second  
Booke *de Legibus*, cites the *Constitutions* of So-  
lan to this purpose, which appointed the offen-  
ders in this case, to be tyed vnto a pillar of that  
Tombe or Monument, which they had broken,  
bruised, or spoiled any wayes; and there to re-  
maine vnto death. In that same Booke hee tel-  
leth vs, that honourable Buriall is the last; and  
chiefest dutie wee can giue one to another.

*Interea socios inhumataq; corpora terra  
Mandemus qui solus huius Acheronte sub imo est.*

There-

s o

There-



Therefore, let vs consider more particularly how piously and pompously this *Princes Funerals* were performed, and these euen by the *Gracious Princeſſe, FRANCES, Duchefſe Dowager of Richmond and Lenox*, his Ladie and Wife, who after, *CONCLAMATVM EST*, like a *Niobe*, all melted in teares, Her Grace would not forget the laſt Dutie to her moſt louing Husband; went to his Bed ſide, <sup>b</sup> *Cloſed his eyes, ſhut <sup>c</sup> up his mouth, <sup>d</sup> kiſſed him*, and I may ſay (in ſome ſenſe) <sup>e</sup> *washed him* (as the Religious & Charitable Lady *Tabitha* was waſhed.) I meane, ſhe *Bathed* him againe with her teares, cauſed him to bee <sup>f</sup> *Bowelled, Embalmed*, and then <sup>g</sup> *Wrapped up in the beſt and fineſt white linnen cloth ſhee had*: and all theſe piously, Chriſtian-like, according to the cuſtome of the *Primitive Church*, and now to our *Moderne uſe*, of *Princes and Great Men*.

On the next night at ten of the clocke, neceſſitie not permitting to deferre his Burying, hee waſcarried by his owne Seruants, and accompanied with a great number of Knights and Gentlemen vnto the Abbey Church of *Westminſter*, and there in King *Henry the Seuenths Chappell*, (commonly called the Earle of *Richmonds Chappell*;) *Honourably buried*; by the Reuereſnd *Biſhop of Lincolne, Lord Keeper, &c.* who read himſelfe the Buriall of the Dead.

Yet Her GRACE like the *Goddiffe Libytina* (without offence) amongſt the *Romans*, ap-

a *Sener. de tran-*  
*quil. anim. c. 11.*

b *Euseb. lib. 7.*  
*cap. 17.*

*Epiphan. &*  
*S. Cyprian. de*  
*Sepulchris Iesu*  
*Christi.*

*Verg. Aen. 4. in*  
*fine. & ibi Ser-*  
*nus etiam Do-*  
*natus.*

*Cic. in Verrem.*  
*Quint. Decl. 7.*  
*St at. papin. Epic.*  
*Val. Max. lib. 7.*

*cap. 9. de M. Po-*  
*pilio in fine.*

c *Plutarch. con-*  
*sol. ad uxor.*  
*Tibullus lib. 1.*

*Eleg. 1.*

*Propert. lib. 3.*

*Eleg. 5.*

d *Auson. parent.*  
*carm. 3.*

*Suet. in August.*

e *Act. 9.*

*Tert. in Apolog.*  
*Euseb.*

*Trig. Turonensis*  
*de Pelagia.*

f *Tertul. in A-*  
*pol. c. 13. pruden-*  
*tius in Hymn.*

g *Ioh. 19.*

*Euseb. l. 7 c. 17.*

*Hieron epist. 49.*

*Plutarch. probl.*

26.

*Alex. lib. 3. c. 7.*

The L. Gorge,  
S. Th. Sauage.  
S. Rob. Naper.  
*Plutarch. Rom.*  
*probl. 13.*  
*Linus lib. 40.*  
*& 41.*  
*Budeus ad L.*  
*quicunque.*  
*Horat. 3. carm.*  
*Cocl. Rodig. l. 9.*  
*cap. 18.*  
*Val. Max. L. 5.*  
*c. 2. de L. Sylva.*  
*Plut. ubi. sup.*  
*Budeus Annota-*  
*tionibus in Pan-*  
*dect.*  
*\* L. Herodot.*  
*l. 2. Pierius bic-*  
*rog. l. 40.*  
*Linus lib. 5.*  
*Patercul. lib. 11.*  
*Hom. Iliad. 2.*  
*Caelius l. 17. c. 19*  
*l. 57. 2.*  
*Florus lib. 4. 8.*  
*Plin. l. 35. c. 3.*  
*Tacit. lib. 3. de*  
*funere Germa-*  
*nici, & in fine*  
*de Iunia.*  
*Seruius in*  
*Aen. 5.*  
*Pf. 39. 5.*  
*Pf. 73. 20.*

pointed presently *Designators*, three *Commissioners*, men of honor, and worthie great of respect, who diligently prepared for the *Funeral pomps*, in the space of two months. In the meane time, they caused sixe Roomes of *Richmond House* to bee hung with Blackes, and the \* *Effigie* of *My Lord his Grace*, to be made, and set vp. in the best chamber of the House, apparelled with his Parliament Robes, lying in a blacke *Velvet Bed*, valanced and fringed, adorned with *Scut-chions* of his *Armes*, which they permitted all the people, at all time, that came to see.

An *Effigie*, it is true, worthie to bee seene of all, to teach all still, this life of ours is but an *Image*, and *Asleepe* in our *Bed*: an *Image* and that neither *εἰδωλον* (as the Greekes call those that are painted vpon Tables or Boords) reall or permanent; but onely *εἰδωλον*, an apparent or vanishing *Image*, such is that appeares in a *Mirror*. For as *King David* knew well, and said, *Kings and Princes are nothing but an Image asleepe*; their pompe, honour, and glorie is but vanitie. Surely euery man in his best estate is altogether vanitie, *Selah*. or, *veruntamen in Imagine pertransit homo*. And againe, As a dreame when one awaketh! O *Lord*, when thou raisest vs up, thou shalt make their image despised. And the Stoick Philosopher *Seneca*, *Homo imbecillitatis exemplum, temporis spoliū, fortunæ lusus, Imago inconstantie*. Where you may see that pride and pompe

of

of the world, especially of *Kings* and *Princes*, is but like a *Dream*. *David* that was a *King*, and knew this by experience, would teach all *Monarchs*, *Emperours*, *Kings*, and *Princes*, that they are but *Images* or *Effigies*, and as the *Apostle* saith, the *Figure of the World* *vaniſheth*.

*Monday*, the nineteenth day of *April*, appointed for the *Funerals*; *N. Quiris letho datus est: ad Exequias quibus est commodum ire, iam tempus est: Ollus ex adibus confertur*. That great extent of persons & honors, which proceeded, from the gate of *Richmond House*, to that of *Abbey Church*, may as well bee comprehended by imagination, as by discourse, if we will figure to our selves one thousand men in *Mourning*, the *Chariot* \* of *Armes* drawne with sixe *Horse*, wherein lay the *Effigies*; the *Prince* his *Armor* carried, the *Sword sheathed*; the *Helme* crested with the *Mantelet*, the *Coat*, *Armor*, *Shield*, *Gantlet*, *Spurres*, the *Banners* and *Ensignes* of *Scotland*, *England*, *France* (as hee had Honors in each of these Countries) and the *Horse* of *Honor*, and seven other led by his *Gentlemen* & *Groomes*. Together with a number of \* *Trumpeters*, sounding a dolefull tone at euery turne; the *Gentlemen* of the *Kings Chappell*, and of the *Quire of Westminster Church*; and twentie *Chaplaines*, of *Deanes*, *Doctors*, and others; besides the *Doctors of Physicke*, *Apothecaries* and *Chirurgians*, &c.

1. Cor. 7. 31.

*Herodot.* l. 5.  
*Valer.* l. 1. c. 1.  
*Solinus* l. 17.  
*Rhod.* l. 18. c. 23.  
*Strabo de Geo-*  
*graph.* lib. 17.  
*Gregor. Turon.*  
c. 20. & 79.  
*Rupert.* l. 7. c. 20.  
*Iustinian.* in No-  
uel. 123. c. 32.  
\* *Varro de lan-*  
*gua Latin.* lib. 5.  
*festus in verb.*  
*Indistinum*, &  
*Seal. in Castigat.*  
& *Coniect. Alex.*  
lib. 3. cap. 7. *Gen.*  
*Dier. Terent in*  
*Phorm. act.* 5.  
*sc. ult.*  
*Luc.* c. 7. 12.  
*Hieron. de Pau-*  
*la.* & *de sabid.*  
*Virg. en.* 11. &  
*ib.* 1. de bello  
*Ciuili* cap. 13.  
*deserte.*  
*Terul de Coron.*  
*Mil. Dionys. Hie-*  
*rar. Eccles.* c. 7.

After



Plut. Prob. 14.  
 Val. Max. li. 4. c. 1.  
 Festus in verb.  
 Prætexta.  
 Cic. de Legib. 2.  
 Gregor. de Diffi-  
 no. Epist. ad  
 Olymp.  
 Clement. Const.  
 Apost. 1. 6. c. 29.  
 Chrysost. hom. 70.  
 ad Popul. An-  
 tioch.

*The Text.*

1. Reg. 4. 9. at  
 the latter end  
 of the Verse.

*Augustine.*

After the *Effigie*, on an open *Chariot* fol-  
 lowed the *chiefe Mourner*, the Duke of *Lenox*  
 now is, the *Defuncts Brother*: assisted with the  
 Duke of *Buckingham*, the *Marquesse of Hammil-*  
*ton*, Lord *Steward of his Maiesties most Honou-*  
*erable Household*; the Lord *Chamberlaine*, and the  
 most part of the *Noble-men at the Court*; My  
 Lord *Arch-bishop of Canterbury*, & some *Bishops*:  
 Who all in so good an order, without any of  
 the *Marshall-men*, or other *Vishers*, that it was  
 maruellous to behold; the whole streets being  
 full of common people, the *Windowes*, *Leads*,  
 and *Tyles* full on both sides of the better sort,  
 to *Westminster Church*.

Where the *Funerall Sermon* was preached  
 by My Lord *Keeper*, taking his *Text* out of the  
*Kings* thus: AND ZABVD THE SONNE  
 OF NATHAN WAS PRINCIPALL OF-  
 FICER, AND THE KINGS FRIEND.  
 How pertinent or proper it was, iudge your  
 selues. Of which I say truly without any feare  
 of flattery (I hope) by any pious man, *Felix est*  
*cui talis Præco contigerit, tanti meriti, tanti pectō-*  
*ris, tanti oris, tanta virtutis Episcopus*, as *Augu-*  
*stine* spake of *Cyprian*: happy is our dead *Achilles*,  
 who, as in *Heaven* his soule singeth praises to God,  
 so on *Earth* that at the interring of his body, his  
 praises should be sounded by such a *Reuerend Pre-*  
*late*, of sub worth, such wisdom, such speech,  
 such spirit.

And why should hee not haue praised him,  
 who

who was so Praise-worthy ; seeing it is commended, if not commanded in the Bible. *Let us now commend the famous men, and our Fathers, of whom We are begotten.* This did the ancient Greekes and Latins, in time of their well ruled Common-wealth, as their *Histories* witnesse. Not that it was lawfull for all sort of persons, but onely for the *Nobles, Valiant*, and such haue well-deserved of their *Country* in *Warres*, or *Peace*. Such they honoured, and maintained in their old age ; as also their children when they were decayed in their owne estate, and in the end commended them highly to the encouragement of others, and erected *Monuments* to their praises. *Vnde Athenis in Pristaneo alebantur publicè, qui bene meriti erant de Rep. Isque summus honos habebatur.* This is plaine in *Plato, Plutarch*, and many other *Greeke Authors*.

Amongst the *Romans*, I read it was *Valerius Poplicola*, who made the first *Funerall Oration*, at the *Obsequies* of his companion *Brutus* : after him *Appius Claudius, Scipion*, and diuers since : as *Augustus* praised his *Nephew Drusus Germanicus* at a publike Assembly ; and *Tiberius* his father and sonne ; and *Nero* his predeceffour *Emperour Claudius*. Yea it was practised in honour of great Ladies, as *Iulius* made an *Oration* at the *Funerals* of his Aunt *Iulia*, & of his Wife *Cornelia* ; so did *Augustus* at his great Aunt, and *Caligula* at his great Aunt *Liuis* ; and *Crassus*,

H

at

*Eccles. 44. 1.*

*Plato in Menox. & in lib. 4. & 7. de Leg. Plutar. in vitis Thesei & Themistocl. Alex. ab Alex. Gen. dierum. l. 3. c. 7. ex Diodor. Sicolo.*

*Sueton. in Vitis Imperatorum. Liuius lib. 3. Cic. in Orat. pro Muren. & lib. 2 de orat. Quint. in Genet. Demonstr. Plutarch. in viti. Camilli. & lib. de virtutibus mulierum.*

Hieron. ad  
Heliodor.  
Eccl. II.

Prou. 31. v. ult.  
Theodor. lib. 2.  
cap. 14. Histor.  
Eccles. lib. 9.  
c. 3. Histor. Tri-  
pert. in Nice-  
phor. l. 12. c. 11.

at the *Exequies* of his Mother *Popilia*.

Christians haue euer beene *pious* in this dutie at their *Funeralls*, as Saint *Hierome* in his *Epistle*, ad *Heliodorum*, which is, *De obitu & laudibus Nepotiani*, as a Wiseman commends it, *Ante mortem ne laudes quemquam*, Praise no man before his death, as if hee insinued, you may praise after their death, but not before, lest the praises be imputed vnto flatterie and lying.

*Salomon*, speaking of a *Vertuous woman* saith, Praise her in the gates, that is, after shee is dead. So *Gregorie* of *Nice*, preached a *Funerall Sermon* vpon *Melitus*; *Nazianzen*, vpon Saint *Basile* and *Desarius*; and Saint *Ambrose*, made many *Funerall Sermons*, for such hee esteemed Praise-worthy, as for the *Emperours Theodosius*, *Valentinian*, *Gratian*; and for his Brother *Satirus* and others, &c.

All which Sermons commonly tended, to declare vnto the people, how the Dead lived in honour and reputation: what dignities, offices, and charges they beare in their State, how they attained vnto them, and by what degrees, of what ancient, and Noble Parents, they were borne, what seruices they had done vnto the King, how they were beloued of his Maiestie, how meeke, gentle and louing they were vnto all, and of all, in their life time, and so lamented of all, at their *Death* and *Funerals*.

Of which we can haue no better patterne, nor prooffe, then the explication and application



tion of the *Reuerend Prelates and Preachers* Text, taken out of the first Booke of the *Kings*, approued with great applause, and that most Worthily (in my iudgement) of all that heard and vnderstood it, as euen it is Wished to bee printed, of all the iudicious that heard of it. Wherein (indeed) Paralleling our *Prince Londonick* in euery particular with ZABVD THE SONNE OF NATHAN, WHO WAS PRINCIPALL OFFICER, AND THE KINGS FRIEND. He expressed abundantly, his Learning and Loue, towards *My Lord Duke*, in declaring his Christian Life, and Heroick Deeds, which make me now speake onely of his Death and Funerals.

1. King. 4. 5. vt  
supra.

After whose *Sermon*, all *My Lord's Armes, Armor, Standers, Banners, Shield, and Ensignes* were offered by Noblemen, or by the Knights that carried them, vnto *My Lord Duke of Lenox* now is, who was his onely *Brother*.

Here now wee may mitigate, or temper the bitternesse of our affliction, with the sweetnesse of some comfort. Open your eyes *Brethren* of acknowledgement, you shall see the great mercy of *God's Providence*, and his speciall fauour and care towards vs: How *God* is mercifull in all his iustices, and if of one hand hee beats vs downe, of the other hee lifts vs vp; he chuses the time to afflict vs, when hee hath prepared to comfort vs; when apparantly hee depriues vs of all hope, yet casts hee vs not in-

to despaire. The *Persians* at the Death of their *King*, smothered, or put out all the sacred flames and fire in their Houses: but let vs (who are *Christians*,) kindle quickly our coales of affection towards *God*, in taking away one *Lord* and *Master*, to giue vs another without delay. Though *God* hath giuen vs check, yet not *Mate*, he hath suffered vs to swimme in our teares, and hearts grieve, yet hee will not haue vs to drowne in them. *God* hath taken vnto himselfe the *Duke of Richmond and Lenox*; but loe, he hath giuen vs a *Duke of Lenox*, changed in nothing but in name, as being *Duke* by birth, by succession, by merite, and by all mens *Wish*, if he were to be elected. For no doubt, we shall find no change, no alteration, but a *Phoenix* renewed of anothers ashes, or a *Pollux* that riseth after his *Brother Castor*, to his Seruants, Tenants, and Retainers. Euen hee will proue himselfe a trustie *Steward* in *Gods House*, of *Church* and *Common-wealth*, vnto whom it will be said, as vnto his most faithfull *Brother*: *It is well done good Steward and trusty, Thou hast beene faithfull in a little, I will make thee ruler ouer much, enter into thy Masters ioy.*

Matth. 25. 23.

What remaines then for vs to doe more, seeing our *Lord* and *Master* is Dead, and now wee haue another alieue? Shall wee imitate the *Romanes* in these his *Obsequies*, in powring forth *Bloud* and *Milke* vpon his *Tombe*? Shall wee throw into the fire our best *Iewels*, and most precious

precious things? and shall wee sacrifice vnto him a Captiue? or shall wee bring some Fencers to fence and kill vpon his Graue? No such *Offerings* and *Heathen Sacrifices* are to be performed of vs, nor doth the puritie and simplicitie of our *Christian Religion* permit any such superstitious *Ceremonies*: But wee will *Offer* and *Sacrifice* our selues through the violence of our griefe, as so many *Sacrifices* and *Victimes* to his *Noble Nature*; wee will offer and shed out our teares, our sighs, and sobs, which are the bloud gushing out of the wounds of our heart. Those are the *Funerall Honours* which wee will offer to his *Memorie*, and remember and euer speake of his fauours, loue, and liberalitie towards vs. Let these bee his *Statues*, *Pillars*, *Pyramides*, *Colosses*, *Obeliskes*, and *Triumphant Arches*, which will bee more durable then all the *Maruels* and *Monuments* of *Asia*, of *Lidia*, of *Caria*, of *Memphis*, of *Egypt*, of *Babylon*, of *Semiramis*, of *Cræsus*; or of all the *Marble*, *Masonrie*, and workes of *Architecture* wee can erect to his Name and Fame. For this is the Tombe and Monument which *Prince LODOVICK*, purchased and prepared for himselfe, whiles he was alieue: and in this wee shall imitate *Artemesia* who swallowed the ashes of her husband *Mausoleus*, to keepe him so much the better in her memorie. Finally, as his *Officers* brake their *Stanes* ouer the *Effigie*, after all the *Offerings* were ended.



and the *Heralds* thrice proclaimed **THE DUKE OF RICHMOND AND LENOX IS DEAD**, with his *glorious Titles of Elogie* sounded by the *Trumpeters*; so let vs euer sound out his praises of *Heroicall Vertues*.

Thus as of old, they cast into the aire a thousand times, *Io of ioy*, when any *Roman Capitaine Triumphed*, or went into the *Capitoll* to receiue a *Laurell Crowne*, in signe and token of his *Victories*, before the Image of *Iupiter*: So now, seeing our *Prince LOBOVICK, Duke of Richmond and Lenox, &c.* is ascended vp into Heauen before *God*, on a *Chariot of Triumph*, there to receiue, not a *Laurell Crowne*, which may fade and faile, but a *Crowne of Immortall Glorie*, wee should all aloud cry-out, with an open mouth,

*Horat.*

*Tēq̃, dum procedis Io Triumphe,  
Non semel dicemus, Io Triumphe.*

As he no doubt, is singing praises, with Angels and Arch-angels, vnto the Lord of Lords, and King of Kings, **HALELVIAH,**  
**HALELVIAH.**

*Amen.*



IN  
POMPAM FERALEM,  
FELICIS PRINCIPIS,  
LODOVICI,

Duci } Richmondia,  
          &  
          Lenoxia, &c. }

CENOTAPHIUM

**S**ISTE hic etiam Viator, & vide. Vides Purpuram & Coronam, Claritudinis Regna, Libitinae Trophaea? Ne mortuum hic queras, non querare. Cenotaphium est Honoris, vacuum Mortalitatis, Glorie plenum, Memoriae sacrarium, Pietatis pignus, Amoris Monumentum. Hunc Lectum floridum, Fulcra aurea, Culcitram variegatam

# CENOTAPHIUM.

riegatam, Tapetia concubiliata, Laquearia-  
nitentia, Liliis ornata, Insignia Virtutis, hac  
manuum decora, acroteria Pompa feralis,  
que in Vita, vt in Scena minuti homines  
mirantur, Celites rident, Ego nihili pendo  
pre choragio quo perfruor, tu ne impensè  
& opere nimio mirere Viator. Oculos in  
sublime attolle, cælumq; tuere, quò me bige  
alba duxerunt, PIETAS & BENIGNI-  
TAS, ista homines, illa Deum conciliauit,  
vtraque stellatam arcem aperuit; vbi  
regnabo, dum Rex ætheris modera-  
bitur. Interim Deum pre-  
care pro te ipso, & in  
rem tuam abi.



FINIS.

Genle Reader, seeing things out of season are ever out of  
frame, and being hastned in this, I pray thee to amend what  
is amiss in letters, words, or sense.



The Duke of Richmond died Feb<sup>r</sup> 12. 1623. (most likely 1623-4)

The Life and Reign of King <sup>James</sup> I. by Arthur Wilson Esq<sup>r</sup>.  
London 1653. pag: 257.

The Duchess of Richmonds Legend.

This Lady was one of the greatest both for Birth, and Beauty, in her time; but at first she went a step backwards, at it were to getch a Carreer, to make her mount the Higher. She was Daughter to Thomas Viscount Bindon, second Sonne to Thomas Duke of Norfolk, and her Mother was eldest Daughter to Edward Duke of Buckingham, both which Dukes striving to become Kings, lost their Heads. Her Extraction was high, fit for her great Mind, yet she descended so low as to marry one Brannell a Vintners Son in London, having a good estate, who dying, left her Childless, a young and beautifull widdow; upon whom Sir George Rodney a Gentleman in the West suitable to her for person and fortune, fixing his love, had good hopes from her to reap the fruits of it; but Edward Earl of Hertford being intangled with her fair Eyes, and she having a tang of her Grandfathers Ambition, left Rodney, and married the Earl; Rodney having drunk in too much affection, and not

riegatam, Tapetia conchiliata, Laquearia  
 nitentia, Lilia ornata, Insignia Virtutis, hæc  
 manuum decora, acroteria Pompæ feralis,  
 quæ in Vita, vt in Scena minuti homines  
 mirantur, Celites rident, Ego nihili pendo  
 præ choragio quo perfruor, tu ne impensè  
 & opere nimio mirere Viator. Oculos in  
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 vtraque stellatam arcem aperuit; vbi  
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and some, left her Childless, a young and beautifull  
widow; upon whom Sir George Rodney a Gentleman in  
the West suitable to her for person and fortune, fixing  
his eye, had good hopes from her to reap the fruits of  
it; but Edward Earl of Hertford being intangled with  
her fair Eyes, and she having a long of her Grand-  
Fathers Ambition, left Rodney, and married the Earl;  
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# CENOTAPHIUM.

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nitentia, Lilia ornata, Insignia Virtutis, hac  
manuum decora, acroteria Pompe feralis,  
que in Vita, ut in Scena minuti homines  
mirantur, Celites rident, Ego nihili pendo  
pre choragio quo perfruior, tu ne impense  
& opere nimio mirere Viator. Oculos in  
sublime attolle, cœlumq; tacere, quod me bigæ  
alba duxerunt, PIETAS & BENIGNI-  
TAS, ista homines, illa Deum conciliauit,  
utraque stellatam arcem aperuit; ubi  
regnabo, dum Rex ætheris modera-  
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not

not being able with his Reason to digest it, summoned  
up his scattered Spirits to a most desperate attempt; and  
coming to Amesbury in Wiltshire (where the Earl and  
his Lady were then Resident) to act it, he retired to  
an Inn in the Town, shut himself up in a Chamber,  
and wrote a large paper of well-composed Verses,  
to the Countess in his own blood (strange kind of  
Composedness) wherein he bewails and laments his  
own unhappiness; and when he had sent them to  
her, as a sad Catastrophe to all his Miseries, he ran  
himself upon his Sword, and so ended that life  
which he thought death to enjoy; leaving the Countess  
to a strict remembrance of her inconstancy, and him-  
self a desperate and sad spectacle of Frailty. But  
she easily past this over, and so wrought upon the  
good Nature of the Earl her Husband, that he  
settled above five thousand pounds a year jointure  
upon her for life. In his time she was often courted  
by the Duke of Lenox, who presented many a few  
offering to her, as an humble Suppliant; sometimes in



blue Coat with a Basket-hilt sword, making his  
addresses in such odd disguises; yet she carried a fair  
game during the Earls time. After his decease, Lenox  
and Richmond, with the great title of Duchess gave  
period to her Honor, which could not arrive at her  
Mind, she having the most glorious and transcen-  
dent heights in Speculation: for finding the King a  
Widdower, she vowed after so great a Prince as  
Richmond, never to be blown with the Lisses, nor  
eat at the Table of a Subject; and this Vow must  
be spread abroad, that the King may take notice  
of the Brauery of her Spirit: But this Bait would  
not catch the Old King, so that she missed her  
aim, and to make good her Resolution, she speci-  
ously observed her Vow to the last.

When she was Countess of Hertford, and found  
admirers about her, she would often discourse of  
her two Grand-fathers, the Dukes of Norfolk and  
Buckingham; recounting the time since one of  
her Grand-fathers did this, the other did that: But  
if the Earl her husband came in presence, she  
would quickly desist; for when he found her in  
those ~~those~~ Exaltations, to take her down, he would

say,

say, Frank, Frank, How long is it since thou went Married  
to Prannel? which would damp the Wings of her Spirit,  
and make her look after her Feet, as well as gawdy Plumes.

One Little Vanity of this great Dutchess (with your  
Patience) may yet croud in this Story; She was a Roman  
greedy of Fame, and loved to keep great State with  
little Cost: For being much visited by all the Great ones,  
she had her formality of Officers, and Gentlemen, that  
gave attendance, and this advantage that none ever eat  
with her; Yet all the Tables in the Hall were spread, as  
if there had been Meat, and men to furnish them; but  
before eating time (the house being voided) the dinners  
returned into their folds again, and all her people  
grazed on some few dishes. Yet where her Actions  
came into Fames fingring, her Gifts, were suitable to  
the greatness of her Mind. For the Queen of Bohemia (to  
the Christning of whose Child she was a Witness) had  
some taste of them. And being blowing up by Admira-  
tion for this Bounty, either by her own design to mag-  
nifie her Merit, or by others in Mockery to magnify her  
Vanity, huge Inventories of Massie Plate went up and down, from hand  
to hand, that she had given that Queen, and most believed it; yet they  
were but paper presents, those Inventories had an non est inventus at the  
Hague, they saw the Hall, the Inventories, but never found the Cornell, the  
Plate. Such difference there is betwixt solid worth, and airy-paper-  
Greatness.

The life and Reign of King James I. by A. Wilson Esq. London 1657  
pages 258. 259.

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